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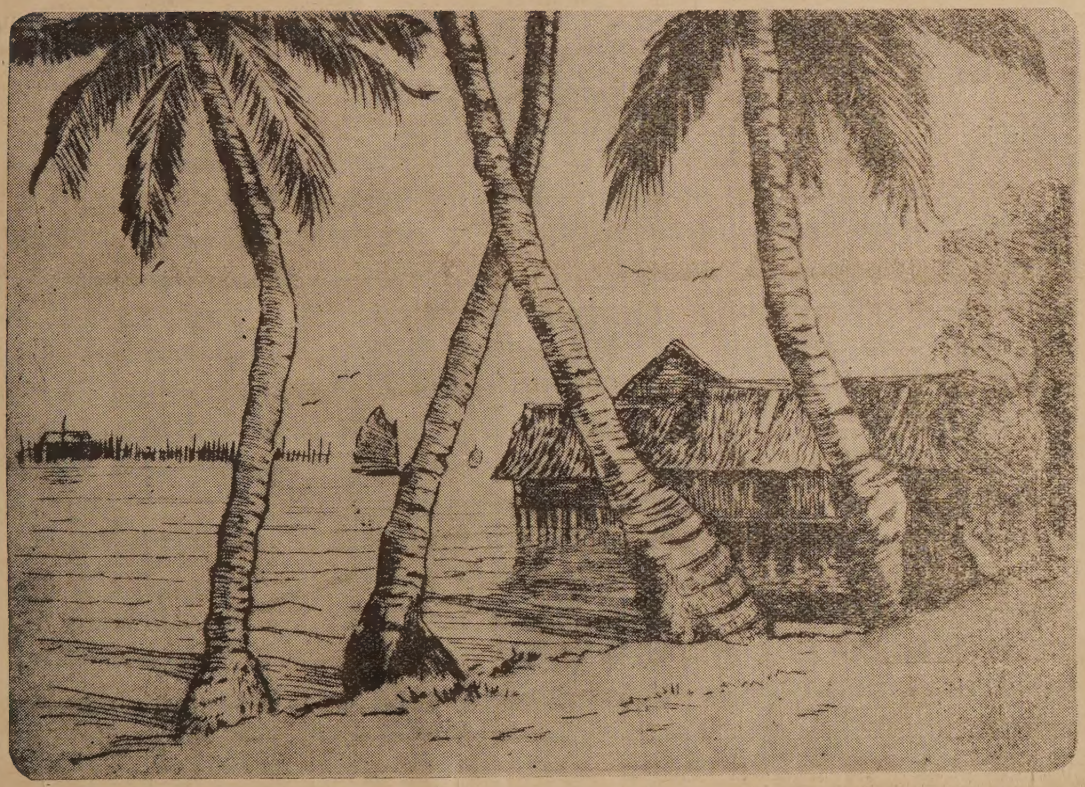
Malaysia Message

Singapore.
November 1934.
Volume 44.
No. 11



Fishing Village

From an Original Etching by C. Jackson

PERSONALS

BISHOP & MRS. EDWIN F. LEE arrived in Singapore from Manila on the "President Johnson" Saturday, October 20th.

MR. P. L. PEACH, M.A. Principal of the Methodist Boys School, Kuala Lumpur, was the speaker at a series of Epworth League meetings in Malacca from October 18th to 21st.

MR. & MRS. LINDEN B. JENKINS send greetings to friends in Malaya. Mr. Jenkins is employed as School Psychologist in the Longview Public Schools. Their address is 308 Long View Apartments, Longview, Washington. They write to mention pleasant visits with the Dodsworths on Labour Day in Seattle. Mrs. Jenkins writes: "The Dodsworths have a cottage at the beach and are having a real rest. both Mrs. Dodsworth and I are down as speakers for the Columbia River Branch meeting of the W.F.M.S. in Seattle."

DR. A. J. W. MEYERS, Professor of Education, Hartford School of Religion, Hartford, Conn., together with MRS. MEYERS spent two days in Singapore visiting our work, Wednesday and Thursday October 10th and 11th. Dr. Meyers spoke to a group of religious education workers, Wednesday afternoon, at the Wesley Church Hall on the subject "Teaching Religion Creatively." His message was enthusiastically received. His article in the Malaysia Message this month is a continuation of this theme.

The REV. R. L. ARCHER, Mission Treasurer, toured some of the stations upcountry on his annual audit trip from October 8th to 18th. He visited Klang, Kuala Lumpur, Telok Anson, Penang and Ipoh.

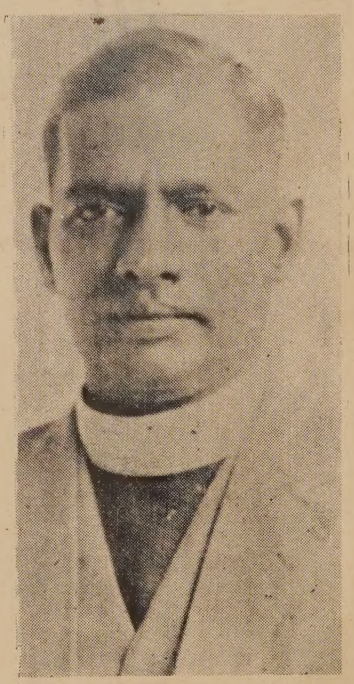
DR. RALPH TYLER FLEWELLING, Professor of Philosophy, University of Southern California, and editor of the "Personalist," with MRS. FLEWELLING visited with friends in Singapore a few days in early October. Dr. Flewelling spoke to a small missionary gathering at the home of Mr. & Mrs. H. B. Amstutz, Thursday evening, October 4th. Dr. Flewelling has been invited to give a course of lectures and act as exchange professor during the next six months at one of the universities in Peking.

MR. HO SENG ONG, Principal of the Anglo-Chinese School, Malacca, was a visitor in Singapore from Thursday, October 25th, to Saturday, October 27th.

The following Chinese pastors from upcountry were visitors to Singapore on business from Monday to Thursday October 22nd to 25th: C. E. FANG of Seremban, CHUA IOK HAN of Malacca, MOI POH PENG of Ipoh and TIMOTHY HUANG of Penang.

REV. LIM POH CHIN of Geylang Church, Singapore, is spending a few weeks during late October and early November visiting old friends in Sibu, Borneo.

Passengers on the s.s. "President Johnson" who visited friends in Singapore and saw much of our work during their stay in port included MR. & MRS. JOHN A. ALLEN of Walpole, Mass., the MISSES ANDERSON and THAYER of the Baptist Mission en route to Rangoon, MISS WESTRUP of the W.F.M.S. going to Bareilly, India, and the Rev. Dr. & Mrs. John Inzer, D.D., of Montgomery, Alabama. Dr. Inzer is pastor of the First Baptist Church in that city.



The REV. J. S. MATHER, Superintendent of the Methodist Church, Colombo, spoke at the Tamil Church, Singapore, Sunday, October 14th. After spending a few days visiting our work in Singapore he left for upcountry October 18th.

The REV. & MRS. S. WEISSER of the Basel Mission recently spent a few days in Singapore as the guests of Mr. & Mrs. Prager. The Rev. Weisser has served nine years as a missionary in the Bandjermassin District in work among the Dyaks. After a furlough spent in South Germany he returns to his station at Kuala Kapuas via Bandjermassin, Borneo.

MR. FRANK C. SANDS, M.B.E., Scout Commissioner for Malaya, arrived in Singapore October 30th by the "Conte Rosso".

LORD BADEN-POWELL is due in Penang by the P. &. O. s.s. "Corfu" November 22nd This visit of the Chief Scout to Malaya is an event of great interest to the many boy scout organizations of the Peninsula. It will be the opportunity of these scouts to see and hear their Chief, the founder of this vast movement which has fired the imagination of men and boys alike and has bound together the youth of the world. Lord Baden-Powell is spending this time in Malaya on his way to the Jamboree in Australia.

SELANGOR SCOUTS FOR AUSTRALIA

Seven Selected

Four Travelling at Own Expense

Kuala Lumpur, Oct. 16.

Seven members of the Selangor Scouts Association will represent the State at the Australian Jamboree in December. Four are travelling at their own expense, and the total amount required to send the others is $1,050.

Those picked by the selection committee of the association are Scoutmaster Ahmad bin Tanjizi, of the Malay Vernacular Troops, Scout Lau Kong, of Victoria Institution, and Scout Zainal Bin Hitam, of the Kajang High School.

$100 Required.

The four who are attending the Jamboree at their own expense are Inche Salleh, who will be in charge of the Selangor Scouts, Scout Wong Kok Suan, of the Methodist Boys' School, Scout Noordin bin Rais, of Batu Road school, and Scout Matthew George, an Indian member of the Klang Anglo-Chinese School.

It is stated that $100 is still required towards the expenses of Selangor's three representatives.—*Straits Times*.

MISSION TO LEPERS

Diamond Jubilee Celebrated

In London

London, Oct. 6.

The Mission to Lepers, founded sixty years ago, is celebrating its "diamond jubilee" by meetings in London. Many greetings from its various branches abroad and from lepers in the homes of the Mission in various parts of the world have been received, and these include a banner sent by lepers in Central China bearing in Chinese characters the phrase: "Kindness to Chinese People."

The record of the Mission is one of quiet heroism, and as it has grown its work has received increasing recognition particularly from the Government of India.

Among the messages sent was one from Mr. Wellesley Bailey, the only survivor of those who founded the Mission.—British Radio.

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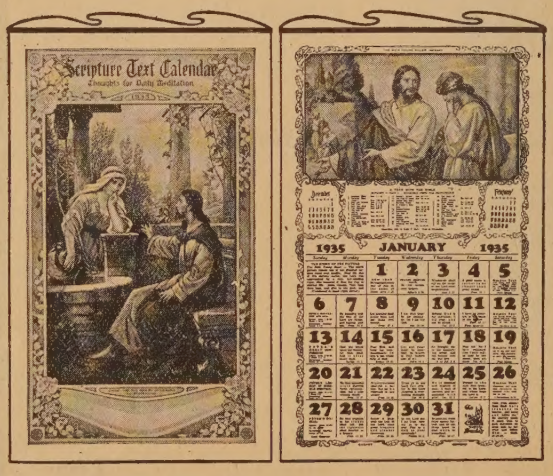

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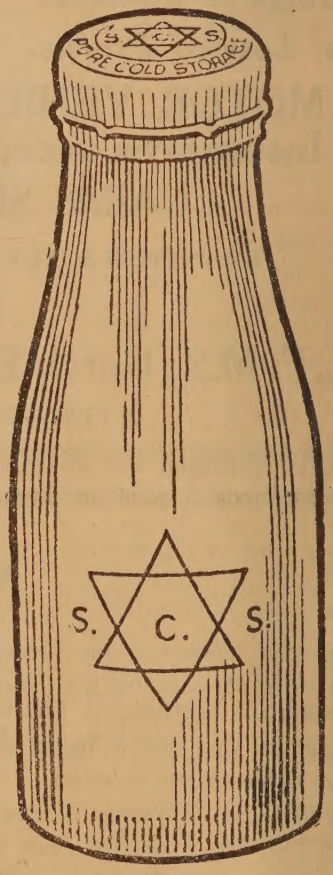

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The Malaysia Message

November 1934. Vol. 44. No. 11

TEACHING RELIGION

By Dr. A. J. W. Myers, *Professor of Education, Hartford School of Religion, Hartford, Conn.*

CHRISTIANITY is a way of living. It is not a system of doctrines to be learned nor a code to be memorized. It is a way of living to be discovered and wrought out in the experimental school of life. No one has ever gone this road before; no one has ever had these same experiences or met these same situations. It is an adventure over unknown seas and across unexplored territories.

If this is roughly a fair statement of the case it has important implications for teaching religion. The end aimed at can not be expected from merely memorizing catechisms or learning courses of lessons, however good these may be as means. It is quite as important also to see that teaching religion is not inducing emotional feelings nor securing "decisions" by hook or by crook. Quite an unfair advantage has often been taken of individuals and of groups and crowds as that practised by clever lawyers on witnesses and courts.

The teaching of religion is indeed somewhat analagous to the work of the husbandman, as the Master so often pointed out. It is a rather hundrum day after day task of tending, cultivating, nourishing with the farmer's unwavering faith that the processes of nature make inevitably for blade, ear and full corn, in its own time and if we do our part well. The teacher needs the same kind of energizing faith in human nature, and in God as a spiritual reality in the cosmos, in society and in individual life.

The nearest synonyms for the expression of religion at its best are friendship and love. These have no ulterior motive. "He is a lovely character and deeply religious. It is such a pity we cannot *win* him!" Here a lower motive is revealed. Friendship whether genuine or simulated—too often simulated—is *used* for an ulterior end. It would be no small feather in one's cap to win such a one and it would strengthen our church!

"We are going to live in the village to be friends of the people. We will guard ourselves in every way against taking *unfair advantage* of our opportunities to prejudice them against their own religion in favour of ours". This expression of purpose by Christian missionaries rings true to the spirit of Jesus.

Teaching religion, then, is working with people as a family or as a group of friends helping each other face every situation of life with courage, seeking the best way through, and maintaining in it all the spirit of strength, of sweetness and of light. He who overcomes is not merely the one who succeeds in carrying out the purpose however good, but who, regardless of success or failure, maintains his faith in man and in God and his spirit unembittered but triumphant in love.

The teacher of religion then helps his people face the issues of life squarely. Religion is not an anaesthetic. It is not an escape from reality. Indeed it quickens the sensibilities and it opens the eyes to a deeper reality. It arouses mind and heart, it quickens susceptibilities to human injustice and suffering, it nerves the soul to work unremittingly for human welfare whatever the cost. Like Alexander the Great the true teacher of religion scorns "to steal a victory" by short cut methods of emotionalism or high pressure salesmanship.

Here are some of the results the teacher of religion seeks in his people: A stirring up of their own talents, possibilities and powers, and the control (not suppression) and direction of these to worthy purposes and ends; the alert and keen mind, questioning, eager questing, with standards for discrimination and a taste for basic facts, accuracy and truth; a sensitiveness to human need, and courage and some measure of skill in working with others to develop a better society; an appreciation of beauty and a reverence for all that is fine in life and some ability to add to beauty and culture; a joy in goodness—strong, virile, noble, such as, shining in human lives ever remains the beacon lights of the race.

The Christian life is first sane—not running after every vagary, expecting the heavens to open and do things for us. God himself has showed us that he can only develop strong and beautiful characters as he does trees. They seek their own nourishment provided for them, they stand firm rooted, rocked and torn by rain and wind and storm. Each life must

(*Continued on p.* 21)

FROM THE EDITOR'S DESK

The Malaysia Message

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THE METHODIST MISSION, SINGAPORE, S. S.

Annual Subscription Rates:

Straits Settlements	$1.00 United States	$1.00 U.S.
British Isles	2s. 6d. Dutch East Indies	f1
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Subscriptions payable in advance.

Send Remittances to the Malaysia Message, 10 Mt. Sophia, Singapore, S.S.

Manuscripts and all matter for publication should be addressed to the Editor, 10 Mt. Sophia, Singapore.

THE LOVE OF TRUTH

An educated person is not only one who has acquired such skills as reading, writing and arithmetic, or such information of other times and peoples as history or geography may give, but one who has learned to form certain mental habits wherewith he can acquire knowledge and form judgments for himself. One of the true marks of an educated man is the faculty of weighing evidence, from a mass of facts and experiences patiently collected, and of being able to come to an independent judgment, however opposed that judgment may be to current opinions. This spirit has been classically expressed by one of the great prophets of social justice, William Lloyd Garrison, when in his paper the *Liberator* he wrote: "I *will be* as harsh as truth, and as uncompromising as justice; I am in earnest—I will not equivocate—I will not excuse, I will not retreat a single inch—*And I will be heard.*" The educated man therefore, will seek the truth at all costs, knowing that only the truth will endure. He will realize that the truth is prophetic, setting free others as well as himself.

One of the great poems of the nineteenth century, a poem in praise of Truth which reads as if it were written for the present hour, begins:

When a deed is done for Freedom, through the broad
earth's aching breast
Runs a thrill of joy prophetic, trembling on from
east to west,
And the slave, where'er he cowers, feels the soul
within him climb
To the awful verge of manhood, as the energy
sublime
Of a century bursts full-blossomed on the thorny
stem of Time.

Again the poet sings:

"Truth forever on the scaffold, Wrong forever on the throne,—
Yet that scaffold sways the future, and behind the dim unknown,
Standeth God within the shadow, keeping watch above his own."

—*The Present Crisis* BY J. RUSSELL LOWELL.

One of the greatest promises which Christ has given his disciples is this: "Ye shall know the truth and the truth shall make you free". What a wonderful motto for the young student in his search for truth! What a magic motto for the teacher, as he seeks to guide his pupils into the way of the abundant life! It is in this spirit that the great pioneers of exploration and discovery have been willing to risk their lives, knowing full well that others would come to tread the path which they had made. It is due to this spirit that the twentieth century has witnessed such marvelous technical and industrial advance. To the pioneers, in the field of astronomy, physics, chemistry and medicine, who sacrificially incarnated the scientific spirit in their love of truth, and discovered for us the resources and laws of nature which we are able to use so lavishly to-day we owe the comforts and luxuries of our modern world. What dread monsters has this spirit slain! How many lives has it saved, and how much suffering has it relieved! Because of the achievements of modern medicine, we can foresee the time when every contagious disease will be mastered and when the dread spectres of cholera, plague, disentery, leprosy, small-pox and malaria will be no more. These advances have been due to the sacrificial spirit of those rare souls who have been willing to sit down before the facts of life, humbly as a child, and to learn the truth, however great the cost might be.

We must seek therefore to uphold the truth and to defend those who seek it. This means individual liberty and the freedom of opinion, although this opinion may conflict with our own. With Voltaire we can say: "I wholly disapprove of what you say—and will defend to the death your right to say it."

METHODIST JUBILEE PLANS

Fifty years of hard work—fifty years of blessings! Discouragements and temporary failures can be overlooked when the result of those fifty years is as promising as our Methodist work in Malaya.

The Jubilee planned for this coming January is not to celebrate what we have accomplished, but to rejoice that God has so richly blessed us. We rejoice in our church and its young leaders; we rejoice in our schools and the opportunity to mould the lives of thousands of children and young people; we rejoice

that we have been permitted to work under a benevolent government, that we have been free from political disturbance and unrest.

Throughout Malaysia Methodists are looking forward to this Jubilee celebration. The programme which has been planned is one full of interest and the hope is that the Jubilee may be not only a thanksgiving for the fifty years completed, but an inspiration for the work that lies ahead.

The Jubilee Celebration in Singapore is to begin on Wednesday, January 9, with a Public Meeting in the Victoria Memorial Hall when addresses will be given by representatives of communities other than our own. At that meeting our founder, Bishop W. F. Oldham, will speak. Fifty years ago when the first Methodist meeting was held in the Town Hall, Dr. Thoburn preached and W. F. Oldham modestly served as usher. Bishop and Mrs. Oldham are coming from Bangalore, India, the latter part of November and all Malaya is glad to welcome them to the scene of their early labours. Another pioneer to take part in the Public Meeting will be Miss Sophia Blackmore, who is coming from Australia early in December.

On Thursday, January 10, "The Morning Light", a pageant in which two hundred people will take part, will be presented in the Victoria Theatre. The founding and early years of the Mission are shown in a dramatic form which should thrill every Methodist.

Friday, January 11, will be the Young Peoples' day, and at a meeting in Victoria Memorial Hall representatives from all the Epworth Leagues will take part. Mr. D. H. Yap is preparing an inspiring programme for this meeting.

Sunday morning will be a time of consecration for the work that lies ahead, and during a period of four hours the Holy Communion will be administered in Wesley Church. Every Methodist in Singapore that day should take the opportunity to participate in that holy service.

Sunday evening there will be in the Memorial Hall a combined service of worship, similar to those which have been held at the last three Annual Conference sessions. This service should serve to bring to a climax our Jubilee Celebrations and to concretely symbolize the progress of fifty years of Malaya Methodism.

The celebrations will be completed on Monday evening by a Musical Festival of Praise, held in the Memorial Hall. Penang, Ipoh and Kuala Lumpur choirs will join the Singapore choirs to make a chorus of one hundred voices which will sing at all the services and especially at the music service on Monday.

Such a programme should prove an inspiration which will be carried to every Methodist Church in Malaysia. Our fiftieth anniversary can be observed only once!

MESSAGE TO THE EAST

By Rabbi Stephen S. Wise.

Dear Youth of Asia:

It is thrilling to me to learn that the New History Society has instituted the Fourth International Prize Competition, which Competition is to include the Youth of Asia, the theme to be "How Can Youth Contribute to the Realization of a Universal Religion?"

I am deeply moved by the announcement, apart from the privilege of being designated as one of the Judges in the Competition, because the Competition is directed to the Youth of Asia. It is youth that is asked to contribute of its mind and spirit to the elucidation of a very great theme. And it is the Youth of Asia that is so invited. The West has, alas, come to think of the East as being of the past rather than of the present, so that it touches me to thanksgiving to note that once again Asia is summoned to offer its thought upon one of the great themes of human life. Nothing could be more fitting than that Asia should be asked to contribute. For, after all, the supreme contributions in the realm of the religious spirit and spiritual idealism have come out of Asia.

We who live in the Occident are too often tempted to forget that ex-oriente lux—that the light has come out of the East in far more abundant and blessed measure than it has come out of the West. It may be that at best one might say that, while the East has given us light, the West has given us life; but I wonder whether the life which the West is setting up is as valid and authentic as the light which has come out of the East. The torch bearers of humanity are they who have walked along the highways of Asia. How my soul would rejoice if the Youth of Asia were to offer some wise and precious counsel on the subject of the prize competition.

While it may be that in the far distant future a universal religion may become the benediction of all humanity, it will not come, it cannot come, until after religion shall have been made universal; that is to say, until all the children of men recognize the reality of the Divine Fatherhood. As the Youth of Asia deals with the theme of religion universal, or a universal religion, let it remember, as a wise American singer has put it, "Many the songs; but song is one."

Let the Youth of Asia address itself to the noble, indeed sublime, task of making clear what it is that youth can contribute to the realization of the ideal of a universal religion. Youth is not irreligious. It is not religion that youth shuns, but the negation and annulment of religion, whether within or without the church, the mosque, the synagogue.

May the Youth of Asia once again lift up the banner of the Lord and by its earnestness and insight and enthusiasm make a new contribution to the ideal of religion universal.

—Reprinted by permission of the New History Society.

CHINA'S HOLY LAND

By Willard A. Schurr.

Famous Hunting Park Pagoda.

"THESE stone steps were put in here centuries ago. This is the world's longest and oldest staircase," my friend was saying between puffs. We were climbing, not to the top of a house, but a mountain,—Taishan, the oldest sacred mountain in the world. The steps zig-zagged back and forth following the lower ridges. As we climbed higher, flights of a hundred steps rose straight up the mountain side. Finally about a thousand steps led in a grand flight through a big stone gateway to the summit.

There we looked back down. "Some climb," I said, "five thousand feet elevation and 6,000 steps to make it in. I guess you're right about it being the longest staircase."

"This is one of China's oldest places of worship. For at least three thousand years pious pilgrims have been climbing up these same stone steps. It doesn't take much imagination to see the throngs coming up there now, does it?" my friend said pointing downward.

It thrilled us to think of the long continuous history of worship on this mountain. Before the Greeks worshipped Zeus on Mount Olympus, or the Egyptians worshipped Isis and Osiris, the Chinese were worshipping Tien (Heaven) on this mountain and they have been doing so even since.

Now the steps are mostly empty. The pilgrim chatter is nearly stilled. We had to wait while our guide scurried around for the keys to unlock the temples. They were out of repair, the images were dusty. The lacquer was peeling off the faces of some. The hope flashed through my mind that some day there might be a Christian temple here with pilgrims coming to greet the rising sun and to meditate upon Son of Righteousness. This place should help to bind together the best from the past with the faith of the future.

Pastor Wong of University Hospital, Nanking, had urged us to sit upon Taishan's peak, to drink in the extensive view, and to meditate upon God. We looked out in all directions over China's Holy Land. Ranges of low hills and valleys stretched to the horizon. "Do you see that valley yonder?" my companion asked . "Somewhere in there is Confucius' birthplace. And over there farther must be the place where Confucius was Prime Minister. Under his guidance the sovereign grew rich and prosperous until neighbouring princes became jealous. They sent the king many race horses and dancing girls. After that the ruler had no time for matters of state—only amusements. In disgust Confucius resigned and returned to private life. And thus began the decline of the prosperity of that state."

We looked down and picked out the meandering Yellow River. Ten times since the seventeenth century it has changed its course. In 1852 it shifted its mouth nearly 500 miles. Thousands were drowned in those floods. Thus is has come to be called China's Sorrow. The priests of Taishan have looked down, but remained up. They are now smoking opium—uninterested in the titanic changes taking place in China.

We spoke about the good in the old religions of China—their truth, beauty, ethical demands. We meditated upon the high moral teachings of Confucius. But there came to us the realization that even the best teaching is not enough. "The letter killeth, but the Spirit giveth life."

We gazed down upon Tai-anfu, a city of stone houses, surrounded by a high wall. We could see the mission compound just outside the wall. There was the shell of the temple at the foot of Taishan, covering five or ten acres. When the wave of anti-religious feeling swept China in 1927 Chinese went into these temples, threw ropes around the necks of the idols and jerked them over. They were rolled out into the courtyard. Being mostly lacquer and gold leaf on the outside, and mud and cornstalks within, they were easily tramped down into the courtyard. A few unbroken portions have now been collected in a museum of antiquity.

We remembered the empty and neglected temples in Canton. One of the largest and formerly the most famous has been made into a military school. In the courtyard we saw new recruits learning the Chinese art of defence. We watched fascinated as the huge swords whirled in mock combat. The images of Buddha, dust covered and cobwebbed, still maintained their prominent places in the temple. But the hall was full of young soldiers noisily and happily eating their evening meal. The Nirvana seeking Buddha was still there but seemed helpless in the midst of the lusty assemblage.

We visited another old temple in Canton, formerly very popular. New buildings were going up in the vicinity—not temples. We knocked several times at the door. Finally an old priest let us in. He led us around to see the 596 different images of Buddha. All were dust covered. In places the lacquer was gone. There could be written over its doorway "Ichabod"—the glory has departed. Friends in various parts of China told us the old religions could not meet modern needs. They were out of the picture.

Communism, with its stern demand for social justice for the proletariat, is not out of the picture. Some people estimate there are as many as 90 million communists in China. But the evils of communism as organized in Russia are so serious and deep seated, that in spite of its rapid growth and alluring prospects, one wonders if any permanent good can be found in it. It denies liberty, encourages violence and compulsion, and has a narrow, exclusive, dogmatic basis. The state is everything; the individual nothing. Under such a system the individual rather than the state will "wither away."

Christ is offering the solution of China's problems. His Gospel demands social justice for the underprivileged and underfed, for the oppressed and dispossesed of the world. Further, he offers a spiritual interpretation and meaning for every individual life. He seeks to link the soul of man with the soul of God—to enlist men in a great plan, to bring the Kingdom of God here upon this earth. That would bring more security and happiness for all. That Kingdom, being founded upon love, mutual sacrifice, good will, non-violence, has not made such startling progress. It is building for to-day, to-morrow and eternity.

In China's Holy Land Christianity is going forward. Friends told us, "A revival is on in the Methodist Church. Old quarrels are being forgotten, old debts are being paid, articles borrowed years ago are being returned. The Spirit is moving upon the hearts of the people. They are testifying as to the great things God has done for them. When volunteer prayers are asked for in a meeting people can hardly wait for their turn—every one wants to pray. The church is throbbing with dynamic power. People are being baptised every week in greater numbers than ever before."

"The Five Year Plan" inaugurated by Dr. Ching Cheng Yi of the National Christian Council is reaching out to the towns and villages. Through individual Christians the Spirit of God is moving over the chaos in China bringing forth a new creation. We started down the 6,000 steps with a prayer "Give thy people, not easy burdens, but strength equal to the tasks thou hast for us in this generation."

FINDING GOD THROUGH WORSHIP

III. The Spiritual Values of the Prelude.

By Powell Weaver

Organist-Director Grand Avenue Temple, Kansas City, Mo.

How you start anything is important. Services of worship in our Protestant churches begin with an organ prelude. The service begins for the worshipper the moment he enters the sanctuary, and the programme of worship in which he has come to participate begins with the prelude. It is a part of the service, and should not be considered as in any sense preceding.

Men cannot live by bread alone. The real dynamics of life are spiritual forces. Power, energy, restraint, compulsion, enthusiasm, zeal, faith, courage, that which enables us to carry on with vigor and joy, comes from a source outside of ourselves. And, like a run-down storage battery, we need constantly to be "recharged." This is an important function of our religious services—recharging life, renewing faith, restoring the soul. While the "contact" must be made individually, the prelude may serve to clean the corrosion and dust from the contacts and to tune out static and other interference, so that the worshipper, tuning in (as it were) on GOD, may have a clear reception.

Henry Ward Beecher said: "If it were possible to make the door of the church a screen through which should come the fresh, living, immortal soul, but none of it drudgeries or cares, how blessed would that be!"

The good bishop in Victor Hugo's *Les Miserables* had a garden, four box-bordered squares. In three of these were vegetables, and in the fourth the bishop had planted flowers. One day his sister said to him: "Monsignor, although you turn everything to use, here is an unemployed plot. It would be better to have lettuce there than bouquets." "Madame," the bishop said, "you are mistaken; the beautiful is as useful as the useful." He added, after a moment's silence, "More so, perhaps."

SONGS IN THE JUNGLE DARKNESS

By Paul B. Means.

Village Scene, Sungei Telom.

BY the dim light of the new crescent moon, as it filtered through the treetops and fell obliquely across the little jungle clearing along the banks of the Sungei Telom, we made our way from the bamboo and attap hut of the Pĕnghulu Kĕtchil to the big house—the house of the Batin Pĕnghulu. Entranced by the weird strains of music and the beating of bamboo drums which came in ever loudening accents from the long hut of the chieftain, we ascended the ladder and asked if we might come in. The chieftain bade us welcome and, spreading clean mats upon the springy bamboo floor, gave us the seats of honour for the evening's entertainment.

Two fires at opposite corners of the big room were fanned to bright flames, revealing to us the happy faces of the women and children seated back of the fires, while the men squatting in front followed in Each song was preceded by a loud call, and then the deep intonations the melody set by the leading singer. women gradually took up the rhythm with their bamboo drums cut to various lengths so as to produce tone and harmony similar to that of the Javanese gamelon orchestra. With what strange accompaniment and with what rich resonance these folk songs were sung that night! Even the four Americans seated upon the resilent bamboo floor caught the spirit of the entertainment and found themselves unconsciously swaying with the rhythmic beat of the drums and trying to follow the melody of this jungle lore.

When the chieftain gave his permission for the dance, several young men slowly arose and followed the rhythmic beats with dignified motion of hands and feet. We wondered how this frail house could bear up under the vigorous treads of so many feet beating in unison. Then the fire died down and we were lef almost in darkness. Stringed instruments were struck which seemed like chirping crickets or the cluck-cluck of the house lizard.

In the little alcoves along the side walls the smaller fires now illumined the faces of men and women as they sat puffing their cigarettes, rocking to sleep the little naked Sengoi infants. Some mothers were even clutching young monkeys to their breast, nursing and caring for them as they would for their own children. We were told that house pets such as cats and dogs were suckled at the mother's breast just as the children were. The guru told us that even little wild pigs from the jungle would be similarly adopted into the family.

As the chieftain sat by our side, obviously pleased because of the honour we had paid him by our visit, he told us of former times when the house was full of corn and the sheds laden with tapioca. Now the food was exhausted, they were no longer rich and they could eat only the little which was left from their fields after the raids of the wild pig and the deer. Could we do something to help rid them of these ravenous beasts? Yes, it was the hunger season and although they were obviously happy this evening they were wondering whether some might not starve before the new crops of tapioca could be gathered. Some had had no food that day or the day previous. Others had to be content with eating little bits of frogs, snakes, snails and lizards. The children were fed with the hard green bananas which were collected from the jungle and roasted to a charcoal black in the fire.

The chieftain then explained how Alexander and Saripa were helping them. Was not Alexander teaching his boys in school how to raise vegetables in their gardens so that they might supplement their meagre diet and provide food when the tapioca crops were gone? He was directing them in clearing the jungle so that they might make sawahs for the cultivation of irrigated rice. His wife was teaching the mothers how to care for the children and was giving them elementary lessons in sanitation. They had learned that soap was good not only because of its fragrant odour but because it helped them keep far away the demon of disease. The swollen hard tummies of the children and the frequent appearance of scurvy were real evidences of malnutrition. Did not five of every eight of these children die in their first years of childhood?

The next morning we opened a clinic where they all flocked to get medicine for their various ailments. Some were suffering from fever, others had bad colds;

some came with sore eyes, others came with deep sceptic wounds to be dressed. Deep scars on their exposed breasts and abdomens told us of the times when burning coals had been applied by the witch doctor to drive out a disease demon. But these witch doctors were forgotten when it was learned that the white men had come bringing with them a bag of medicine. What magic for them lay in the odoriferous water applied to their wounds or in the little white pills they swallowed to drive out the fever spirit! At least they were now trusting the magic which lay in the white men's medicine. The Christian guru had given them this medicine before and they knew it was good.

At the setting of the sun each evening the chieftain called the people together, some two score in number, while the guru explained to them the new teaching, the news which they were so glad to hear. The voices which the previous evening had blended so harmoniously and richly in their own folk songs now joined in the singing of Malay Hymns. Line upon line, precept upon precept. "Come Thou Almighty King" or "Jesus Lover of My Soul" sung in Malay by these primitive jungle people of Pahang somehow struck chords in our hearts deeper than the finest anthems of the vested choirs of the fashionable churches of London, New York or Chicago. We who had recently visited these wealthy churches wished that somehow many of those church members might have the privilege, as we were having, of worshipping in this simple fashion. Here were people after so many centuries of jungle darkness turning to the light of the Gospel of Christ.

The guru took his text from the many leech wounds which they saw on the white mens' legs dangling conspicuously from the raised platform before

Up River, Sungei Telom.

Batin Penghulu and Family.

their black, beady eyes. Was not the blood of the "orang puteh" red just as the Sĕngoi blood? Although God had made many races of different hues of skin yet he had made us all of one blood and we were all children of his, blood-brothers of one another. Was not this the message of Christ, that God is our Heavenly Father? Yes, he laid down his life that we might find peace and happiness in him.

The sermon of the guru was followed by talks in Malay by the white visitors and by the beautiful prayers of the Batak gurus, Sianturi and Victor. A special number was the singing of the Batak hymns by the guru quartette. Another special song was given by the quartette of American visitors. The listeners nodded approval or supplemented the words of counsel by little sermonettes of their own. The chieftain admonished his people to pay the closest attention to what the guru was teaching and to carefully follow his advice.

Did these people want the guru and his wife to stay in their district to teach them? "Yes," the chieftain explained to the District Officer, "we want Alexander to stay with us. He has helped us in so many different ways. Has he not been as a son to me and has he not adopted me as his father?"

"Yes, but do you not know that he is also teaching you the Gospel, the religion of Jesus Christ?"

"This we know and we are very glad to learn what he has to teach us about God. Indeed, many of us believe that Christ is our friend and that if we believe in him he will keep us far from the demons and ghosts which cause us so much harm. Have we not also suffered much from the raids of the Malays who come to steal our chickens, our food and even our wives? But Alexander has come as our friend to help us and to show us all how we may be prosperous and happy. The guru told us that even though we like to eat snails, lizards, snakes and *babi hutan* God will accept us."

THE DEVOTIONAL LIFE

H. B. A.

A Meditation on Peace:

"Come ye, and let us go up to the mountain of Jehovah, and to the house of Jacob; and he will teach us of his ways, and we will walk in his paths. For out of Zion shall go forth the law, and the word of Jehovah from Jerusalem; for he will judge between many peoples, and will decide concerning strong nations afar off: and they shall beat their swords into plowshares, and their spears into pruning-hooks; nation shall not lift up sword against nation, **neither shall they learn war anymore.** *But they shall sit every man under his vine and under his fig-tree; and none shall make them afraid: for the mouth of Jehovah of hosts hath spoken it."—Micah* 4.2-4.

Dream not that helm and harness
Are signs of valour true,
Peace hath higher tests of manhood
Than battle ever knew.

We have been told by the militarists that we need war in order to give the world a chance to show its courage and stamina. But the peoples of the world are slowly beginning to learn that it takes more to build than to destroy and that the builder is of greater value than the destroyer. "The world's battle-fields have been in the world's hearts chiefly; more heroism has been displayed in the household and the closet, than on the most memorable battlefields of history."—H. W. Beecher.

"Behold, upon the mountains the feet of him that bringeth good tidings, that published peace!" Nahum 1:15. *"God, thou wilt ordain peace for us; for thou hast also wrought all our works for us." Isa.* 26:12. *"I will reveal unto them abundance of peace and truth." Jer.* 33:6. *"Moreover I will make a covenant of peace with them; it shall be an everlasting covenant with them,.....My tabernacle also shall be with them; and I will be their God, and they shall be my people." Ezek.* 37:26, 27.

Fly the flag at half-mast
For the life that has been spilt,
For the wealth that has been built
On the bones of men;
Fly the flag at half-mast
Till the day break again.

Fly the flag at half-mast
For the love that has been slain,
For the conflict's bloody stain
On the hopes of men;
Fly the flag at half-mast
Til the day breaks again.

—Thomas Curtis Clark.

Sing this hymn in your churches on November 11th. Use the tune 'Truro' or if that is not known, then try another tune in 'L.M.' It is No. 253 in the 'Hymnal for Youth'.

These things shall be,—a loftier race
Than e'er the world hath known shall rise
With flame of freedom in their souls,
And light of knowledge in their eyes:

They shall be gentle, brave and strong
To spill no drop of blood, but dare
All that may plant man's lordship firm
On earth, and fire, and sea, and air.

Nation with nation, land with land,
Unarmed shall live as comrades free;
In every heart and brain shall throb
The pulse of one fraternity.

New arts shall bloom of loftier mould,
And mightier music thrill the skies,
And every life shall be a song,
When all the earth is paradise.

—John A. Symonds.

A Prayer:

Lord, we are the Youth of every land to-day,
Pleading for peace;
We are the ones who will be sacrificed
Unless wars cease;
We are the ones elected, Lord, to pay
A price too high.
You gave us life, and it is not your will
That we should die.

Open the blind eyes of our leaders, Lord,
In every land;
Open their hearts and minds and make them wise
To understand
That war is sad, and horrible, and wrong,
And useless quite;
That we, the clean strong Youth of earth,
Have the good right

To life and love and happiness and peace.
We would not be
Killers of men—we want to walk the earth
Clean-handed, free
From war with all its horrors, lust, and greed,
Its dark despair.
Lord, may there never be another war—
This is our prayer.

—Grace Noll Crowell.

OUR BOYS & GIRLS

A. D.

THE HIDDEN JEWEL

(*From Stories Barry Told Me*—By Eva Pain).

Once upon a time there was a princess, and at her christening three fairies came. One was a white fairy, one was a blue fairy, and the other was a black fairy. The white fairy brought the princess some beautiful gossamer clothes, made out of moonshine by little spiders. The blue fairy brought her six lovely red flowers which never died. But the black fairy, apparently, brought nothing.

So the other two fairies said to her: "Have you not brought anything for the princess?" And the black fairy said. "Yes, I have. I have put a very, VERY precious jewel into the princess's head."

"But what is the use of a precious jewel if it is in the princess's head," asked the other two fairies.

"You will see," said the black fairy.

Well, some time afterwards the king died and the country was attacked. So the queen was poor and she missed her money very much. She wanted to have a carriage with two horses, instead of a little pony cart, and this sometimes tempted the princess to cut open her head and sell the precious jewel, for the black fairy had said that it was worth a very VERY great deal of money—enough to make the queen rich.

The princess was in love with a prince who, while travelling in foreign lands was captured by robbers and taken prisoner, and the robbers said they would not let the prince free unless two hundred pounds were paid to them. The queen was too poor to pay the two hundred pounds, and so the princess resolved to cut open her head which of course would kill her.

She went into a wood one day with a great knife in her hand. She was sitting on the ground wondering if she really could cut her head open, when she saw the black fairy, who said: "Why are you here in this lonely wood?" And the princess said: "I am going to cut open my head and get out the precious jewel."

"But," said the black fairy, "you would be dead before you had time to get it out of your head. Shall I tell you what this precious jewel really is? It is not a precious stone but it is the gift of a most beautiful voice."

The princess had never sung before, but she tried, and found that she could sing most beautifully.

Then she told the black fairy about the prince and the robbers, and the black fairy said: "If you go to the robbers and sing to them, they will let you have the prince for nothing."

So the princess thanked her and went to the robbers' cave, and the robbers said: "What have you come for?"

"I have come to rescue the prince," she said.

"That will be two thousand pounds," the robbers said.

'You said before that it would be two hundred pounds."

But the price goes up every day. To-morrow it will be four thousand pounds."

"Then I think you had better take me prisoner too," said the princess.

"That won't help you to get the prince," said the robbers.

"Are you fond of music?" asked the princess.

"We have never heard any," said the robbers

"Then all sit round in a ring," said the princess, "and I will sing to you."

The moon was out now, and the robbers all sat round in a ring; and the princess came and stood in the middle, and she wore her gossamer clothes, and the six red flowers that never died, and she sang to the robbers.

And she sang so very beautifully that the robbers said they had never heard anything like it before, and would willingly give her the prince for nothing, and they gave her money and jewels.

And they said: "If you will come and sing to us every year we will give you a great sum of money each time."

So the princess married the prince, and each year she sang to the robbers, and they gave her money, some of which she gave to the queen. So they all lived happily ever after.

Seremban Junior Epworth League.

A Junior Epworth League has been formed at Seremban and it has held meetings during the last four months. It has a membership of about 50 and the boys and girls are very enthusiastic.

The meetings are conducted by the boys and girls with the aid of the Superintendent Mr. Gurdial Singh. Meetings were held during the holidays and the attendances were good. A contribution of $6.00 was made to the Home Missionary Society. The League is progressing nicely and the membership is increasing gradually.

The Office-bearers are the following:—

President:	Master Hoi Hin Leong.
1st Vice-President:	Master Harry Fang.
2nd Vice-President:	Master James Supramaniam.
3rd Vice-President:	Miss Tan Kui Seng.
4th Vice-President:	Masters Lee Choo Koor and K. Thanalingam.
Secretary:	Master Tan He Wong; Assistant Sec: Master Joseph Manaseh
Treasurer:	Master A. Manasi; Assistant Treas: Miss Chee Tsuk Lim.
Superintendent:	Mr. Gurdial Singh.

HOME MISSIONARY SOCIETY

STATEMENT OF ACCOUNT 1st MAY TO 15th OCTOBER, 1934.

Date		INCOME	AMOUNT	TOTAL
May	1	Balance brought forward		$16.31
„	29	Balance 1934 Conference Benevolence for H.M.S.		90.75
		From Churches.		
May	15	Tamil Church, Teluk Anson	$22.00	
June	18	Wesley Church, Penang	10.60	
July	11	English Church, Taiping	10.00	
Aug.	17	Wesley Church, Seremban	50.00	
„	17	Tamil Church, Seremban	50.00	
„	17	Chinese Church, Seremban	50.00	
Oct.	3	Wesley Church, Ipoh	25.00	
„	5	Chinese Church, Seremban	11.80	
„	5	Tamil Church, Seremban	11.80	
„	5	Wesley Church, Seremban	11.80	
„	6	Foochow Church, Singapore	10.29	263.29
		From Epworth Leagues.		
June	5	Wesley Epworth League, Singapore	4.50	
„	5	Teluk Ayer Epworth League, Singapore	2.00	
„	5	Southern District Epworth League Institute	12.00	
„	11	Klang Union Epworth League	10.00	
„	18	Northern District Epworth League Institute	10.60	
„	30	Malacca Epworth League	10.00	
Aug.	7	Klang Union Epworth League	10.00	
„	13	Ipoh Union Epworth League	5.00	
„	17	Seremban Junior Epworth League	6.00	70.10
		From Sunday Schools.		
June	18	Tamil Sunday School, Taiping	5.00	
„	18	Chinese Sunday School, Taiping	15.00	
July	4	Young People's Dept., Sitiawan Sunday School	4.08	
„	16	Chinese Sunday School, Seremban	3.00	
„	27	Suydam Girls' School Sunday School, Malacca	15.00	42.08
		From Ladies' Aid Society.		
July	11	Tamil Ladies' Aid Society, Taiping	13.00	13.00
		From Schools.		
June	6	Methodist Boys' School Staff, Kuala Lumpur	10.90	
„	6	Methodist Afternoon School Staff, Kuala Lumpur	6.25	
„	9	Methodist Boys' School Staff, Kuala Lumpur	10.90	
July	4	Methodist Boys' School Staff, Kuala Lumpur	10.90	
„	27	Suydam Girls' School Staff, Malacca	25.00	
Aug.	7	Methodist Boys' School Staff, Kuala Lumpur	11.00	
Sept.	19	Anglo-Chinese School Staff, Teluk Anson	33.00	
„	29	Methodist Boys' School Staff, Kuala Lumpur	10.75	
Oct	9	Methodist Boys' School Staff, Kuala Lumpur	10.25	128.95
		From Individuals.		
June	11	Mrs. E. Angus, Kuala Lumpur	$ 2.04	
„	18	Miss N. B. Craven, Taiping	10.00	
„	18	Mrs. Parsons, Taiping	1.00	
„	26	Mr. and Mrs. R. A. Blasdell	25.00	
„	27	Mrs. A. M. Meyers, New Jersey (per Mrs. Means)—$10.00 Gold	16.63	
„	27	Special Gifts (per Mr. Means)—$10.00 Gold	16.84	
„	27	"The Elnora Camp Memorial" (per Mrs. Means)—$25.00 Gold	42.11	

Date		INCOME (*Continued*)	AMOUNT	TOTAL
July	5	The Honourable Mr. J. H. Pedlow	$20.00	
„	25	Special Gifts (per Mr. Means)—$45.00 Gold	75.63	
Aug.	13	Mrs. F. Saravanamuthu, Kuala Lumpur	2.04	
Sept.	20	Kuala Lumpur District Offerings (Collection at Mr. Means' lecture)	13.74	225.03
			Total:—	$849.51

Date		EXPENDITURE.	AMOUNT	TOTAL
May	29	May Salaries for Kingham Joseph, Raub	$45.00	
		Tan Kee Seong, Bentong	30.00	$75.00
June	8	Opening New Sakai Work		32.00
„	11	May Salaries, and Sundries: Sakai Work:		
		A. Simandjoentak: $35; Coolie wages: $5 ..	40.00	
		S. M. Siantoeri: $25; Board 3 Sakai boys: $6 ..	31.00	71.00
„	19	Advance June Salary for Simandjoentak		20.00
„	21	Paid to Simandjoentak: Balance June Salary	20.00	
		Advance July Salary	40.00	
		Advance December Salary	40.00	100.00
„	29	June Salaries for: Kingham Joseph	45.00	
		Tan Kee Seong	30.00	75.00
July	4	Union Press, Printing circular reports and Stationery		27.00
„	16	June Salary for: S. M. Siantoeri: $25.00	25.00	
		Board for 3 Sakai boys:	6.00	31.00
„	31	July Salary for: S. M. Siantoeri:	25.00	
		Board for 3 Sakai boys:	6.00	31.00
Aug.	18	July Salaries for: Kingham Joseph	45.00	
		Tan Kee Seong	30.00	75.00
Aug.	31	August Salaries for: Kingham Joseph	45.00	
		Tan Kee Seong	30.00	75.00
Sept.	17	August Salaries: S. M. Siantoeri $25; Board Sakai boys $6 ..	31.00	
		A. Simandjoentak—Part Salary	20.00	51.00
Oct.	3	September Salaries for: Kingham Joseph	45.00	
		Tan Kee Seong	30.00	75.00
Oct.	4	Balance Sept. Salary for A. Simandjoentak	11.26	
Aug.	22	Refund to Mr. Klaus of Simandjoentak's loan f25	28.74	40.00
May—Oct.		15 Bank Commissions		3.03
July	25	Money Order Commission		.80
Jan.—Oct.		15 Postages, parcels, etc.		15.38
Oct.	15	Balance in hand		52.30
			Total:—	$849.51

The Statement of Accounts of the Home Missionary Society from January 1st, 1934 to April 30th was published in the *Malaysia Message* for July. During the above four months the amount altogether received only came to $159.30 chiefly from the Chinese Dorcas Society of the Chinese Church, Penang, ($40.00 this was really intended for 1933 paid at Conference time), the Tamil Church Telok Anson ($30.70 contributed by the A.C.S. Indian teachers), and the Methodist Boys' School, Kuala Lumpur ($3.10).

From the Statement of Accounts May 1st to October 15th, it will be seen that very few Churches, Epworth Leagues, Sunday Schools, Ladies Aid Societies, Schools and individuals have contributed to the fund of the H.M.S. up to now. So far this year of the churches, the Seremban churches have given the most, and of the schools, the Methodist Boys' School Kuala Lumpur, has given the most by regular monthly contributions. To these churches and school as well as the persons concerned in raising and collecting such good sums the appreciation and thanks of the Society are due specially. Also to Mr. and Mrs. Means, who have secured Special Gifts amounting to slightly over $150 for the H.M.S. fund during their stay in the U.S.A., and to all the American friends and well-wishers; and also to all our Malayan contributors the Society tenders its grateful thanks. BUT WE STILL NEED MORE SUBSTANTIAL SUPPORT AND CONTRIBUTIONS.

LUCY LENG YAP, *Treasurer.*

OUR SCHOOLS

H.S.O.

Wong Chiew Wan.

Air-Mindedness Comes to our Schools—

At least this is true of the Kuala Lumpur M.G.S. for Miss Wong Chiew Wan of the Junior Cambridge class is a licensed pilot and a member of the Kuala Lumpur Flying Club. We will let her tell her story, "Learning to Fly" as it appears in her school magazine, THE BEACON. "The first time I went up I felt something which is rather difficult to express. When the plane was taking off I thought I was still travelling on the ground and when I looked out, I found I was high up in the air...Whenever the plane turned I dared not stir for fear that the plane would not be equally balanced. At last I landed safely on the ground. When I came out of the plane I found that I was unable to hear distinctly.

"Before I took my first lesson the instructor told me the names of the important parts of the aeroplane, such as the speed indicator, height indicator, revolution indicator, switch, throttle rudders, and the "joy stick". I was taught to take off into the winds. Then the instructor took me up and showed me how to control the aeroplane. This is altogether different from driving a car, for instead of having a steering wheel, there is only a stick to control the whole machine. When teaching me how to control the plane the instructor showed me the results made by my mistakes. When he stalled the plane, I felt uneasy, my heart seemed to leave me. I never had such a shock in my life .....

"I was asked to take over the control and try the plane in different directions. From this I learned the right way of gliding, climbing and flying level.....On the third lesson my instructor when coming down to the aerodrome swung the plane in a maddening fashion which made me feel very giddy; when I reached the ground I could not climb out of the plane, my face was pale and at that moment my limbs were not able to move. I was so upset that I returned home immediately and threw myself on the bed the first thing to save myself from toppling over. After many practices my instructor told me that he was going to send me up solo the next day. That night I could not sleep.....At last I took my first solo flight..... After flying for a few seconds I tried to come down but failed. I opened the throttle and went round again. Again I tried to come down and again I failed. This made me shudder. I was very nervous and I found my legs trembling and my hands cold as ice. But at last I summoned enough courage and fortunately I made a successful landing....."

Miss Traeger the Principal of the K. L. school has very kindly sent us Miss Wong's picture, which appears on this page.

The Beacon, Vol. II, No. 8, September, 1934—

This magazine of the Methodist Girls' School in the Federal Capital now consists of 50 pages exclusive of pictures, students' drawing and advertisements. Writes Miss Yap Peng Yoke the Editor, "Life at the M.G.S. during this past year has been for many students one continuous adventure of launching out into the depths of new experiences, knowing not what lies before but assured that the end will mean success". And the impression I gained from reading this very interesting number of the magazine is that the students are gaining experience and joy of life as they take part in the many and varied activities of the school. I cite the following "adventures" as typical of the "new experiences". Mrs. Yap's series of talks last July on "How to be Happy, How to be Useful, How to be Beautiful, How to be Good, and For What Do I Live?" were well received. Next, several excursions in order to carry out the practical side of the Hygiene Syllabus, were undertaken by the Cambridge Classes. They inspected "the removal of house refuse, the disposal of sewage, anti-malarial measures and the purification of Kuala Lumpur's water supply". The BEACON Essay

Contests resulted in Bonalata Ghesh winning the 1st prize for those under fourteen and Ho Siok Lee for girls over fourteen years of age. The first wrote on "My Curious Dream", and the latter on, "Which is Better—to be Born Lazy or Dull". Lastly there is an interesting symposium by Std. VII and Std. VI on "What I Admire Most in a Girl?"

Yoke Foong writes—"What most people admire in a girl is her beauty but some people admire her for her actions and good character. In these days girls often make themselves look beautiful and if they are attractive to some people, they will be admired by them, but of course this not natural, and at the same time they are wasting their money. One proverb says "Waste not, want not." Those who make up to look beautiful, are what we call artificial beauties. Artificial people are very different from natural people."

Maud LaBrooy says—"I also admire girls who do not smoke. Girls who smoke, ruin their constitution, and become weak and unable to work. I admire girls who are not too quiet. Girls who are quiet sometimes make you annoyed for when you go to visit them they cannot talk. These girls are always unpopular and people do not care very much for them."

Penang A. C. G. S.—

The School re-opened on September 17th and every one returned looking well and happy after the month's holiday. Some members of the staff had had a very pleasant time at Brastagi, while two others had an equally pleasant time at Singapore.

We are hoping to re-organise the Old Girls' Association and the first meeting is to be held on October 6th. In connection with this we are also hoping to develop a sports section which will include tennis, hockey, and badminton.

Twenty-five of our girls belonging to The Blue Triangle Pioneers held a very successful social gathering on Friday, October 5th. Games and singing proved the popular features of the evening and the girls entered with great zest into both. (Miss Mullins).

Ipoh A. C. G. S.—

We are sorry to report that, owing to ill-health, Miss Bunce has had to be relieved from school work. Miss Kleinhenn is acting Principal for the remainder of the year.

Miss N. Moreira resumed duty on October 1st, after an interesting and beneficial holiday in Ceylon.

Mrs. Eklund gave a series of chapel talks during the last week of September. She spoke of friendship and love and explained that it is only by knowing a person that we can love that person and so it is by learning to know Christ and by making a Friend of Him that We can love Him.

Besides giving these talks Mrs. Eklund remained in the school every morning and many girls consulted her individually concerning their problems. Others wrote their questions on pieces of paper which were placed in a question box. This was opened each day, and the questions answered next day.

The last day, Friday, was a red letter day in our school, for half the girls who attended the meetings, professed to be followers of Christ.

All listened very attentively to Mrs. Eklund, and are grateful to her for the help she has given them. (Miss Hill).

Singapore A. C. S. (Cairnhill)—

The School Prize-Giving Day held last August had its share of notice in the press but there is one question from Mr. Hinch's speech which might be profitably asked of every A.C.S. boy or old boy who might read this "What has the A.C.S. done for you?"

The singing at Cairnhill Chapel must be of great inspiration to those who live within hearing distance of the school. The excellence of our singing has been commented upon so often, that this may be mentioned unblushingly and if you come you may hear about four hundred voices singing the sublime Leoni (The God of Abraham, Praise) or the simple and exhilarating Innocents (Let us with a gladsome mind). The book used "The Hymns of the Kingdom" (Student Christian Movement Edition) seems to be the best of its kind for school use. The practice of each boy having a copy which costs only 35 cents is commended to our schools.

The Junior A boys in their class magazine, edited by Master Seah Liang Seah, immortalized a "Neighbouring chanticleer which has been matching its lusty voice with that of speakers" The magazine was full of wit but unfortunately the class holds a strict copyright.

The School Geographical Society has made everybody else, however unwilling, geographically-minded. A trip round the island and lantern lectures on "Moraines" and the "Primitive Races of Malaya" were minor events compared to the excitement caused by the mischievous hillside near the Chapel Hall. Mr. S. K. Pradhan, the chairman of the society, was greatly intrigued by the falling away of earth in huge quantities from our hillside. At length the learned body pronounced the landslide, a landslide and not a geological disturbance. The hill has now been beautifully sloped and before long the patches of turf will have made a fine green slope and the school will have lost a fruitful source of mild excitement so necessary to relieve the academic atmosphere of this institution. (T.R.D.)

(*Continued on p. 21*)

THE EPWORTH LEAGUE

D.H.Y.

That Institutes, Camps and Retreats, to say nothing of picnics and excursions, are popular with Leaguers, students and young people is seen from the fact that such gatherings have been held at various places during this year. Camps for students and young people have been held at Port Dickson during this year and last. "Retreats" of Leaguers and young people have been held at Singapore recently, arranged by the Singapore general Epworth League Committee. Last year the Kuala Lumpur Chinese Epworth League had the credit of holding a "One-Day Institute" on Armistice Day. After the two District Institutes held at Penang and Malacca this year, the Sitiawan Epworth League held a "Sample Institute." What and Who next?

The Telok Anson Epworth League.

This Chapter, not wanting to be denied such fellowship and experience as may be derived from any one of the above-mentioned undertakings and gatherings, held a "One-Day Institute" on the 29th of September in the A.C.S. premises, Telok Anson. The President of the League, Mr. V. S. Paul gave an account of the "Institute" as follows:

It was a day of complete enjoyment, goodwill and fellowship. There were 87 who registered, 70 boys and 17 girls. All the classes were very well attended, including the Morning Watch. The subjects and those who conducted the classes were the following:

Morning Watch, 7 a.m. Mrs. V. S. Paul
Social Hygiene, 9 a.m. Mr. W. E. Perera
Character Building, 9 a.m. Mrs. C. D. Patterson
Singing, 9:40 a.m. Mrs. P. K. Bonney
Community Service, 10:20 a.m. Mrs. P. K. Bonney
Bible Study, 10:20 a.m. Rev. C. D. Patterson

The most arduous task of the day fell on the capable shoulders of the popular 4th Vice-President Mr. P. Vengadasalam. Anyone who happened to look into the dining room would have been struck with the scene of complete merriment and satisfaction. Special mention must be made of Mr. Samuel Devadasan who arranged the room and tables in a really grand way.

For Sports a programme of 13 events—9 for boys, 3 for girls and 1 mixed event—was arranged by Mr. Lee Hah Ing. Nearly 50 Leaguers took part in the sports. Tug-of-war, Candle Race, Eating the Bun provided great amusement to the large number of spectators. Many were the proud winners of handsome prizes. For games, Badminton, Volley Ball, and Treasure Hunt were arranged by Mr. Saw Tiang Eng.

The "Institute Concert" was an enjoyable programme of 19 items, under the direction of Mr. Eric Rode. The main feature was an One-Act Play entitled "Rory Aforesaid." The musical items also were worthy of note. The hall was crowded and the audience had a good two hours' entertainment.

The Dean, Rev. C. D. Patterson, distributed the prizes and certificates to those who had won them. 75 out of 87 qualified for the Institute certificates. Our thanks are tendered to the Dean for his generous and willing help in the arrangement of our Institute proceedings.

A handsome cup presented by the Cabinet was awarded to the "GREENS" for scoring the largest number of points in sports and games. We earnestly hope that in succeeding years our Chapter will hold such delightful Institutes each year as this one which we believe was a success. (That's fine, Telok Anson Leaguers, Keep up the "Institute Spirit" and achieve greater things D.H.Y.)

Telok Anson "One-Day" Institute.

Straits-Chinese Epworth League Singapore.

A Temperance oratorical contest among the young people of the Straits Chinese Epworth League, will be held at the Social Hall on Saturday, November, 24th.

A committee consisting of five of the League's officers, namely, Miss Lim Boey Gek, and Messrs. Choo Chwee Ann, Seah Lye Seng, Mah Quat Lim and John Chua will be responsible for hearing and guiding the competitors under section B during the rehearsal.

The rules governing the contest are as follows:

1. No entrance fee will be charged for this contest, but competitors must be Leaguers of the S.C.E.L.

2. Officers of the League are barred from taking part in the contest.

3. The contest shall be held under two sections; A. (Oratorical) and B. (Declamatory).

SECTION A.

Competitors under section A must compose and deliver their orations, dealing with one of the following social evils:

(a) Tobacco-smoking, an ever-increasing evil amongst our youth.

(b) Cabaret-dancing has a demoralising effect on the young people.

(c) Gambling, an increasing public evil and a national danger.

(d) Opium-smoking is one of the greatest drawbacks in retarding our national progress.

(e) Alcoholic-drink is one of the chief destroyers of home and happiness.

(f) Are the talkies doing more harm than good to the young people?

The time taken for the delivery of the oration must not be less than seven or more then 12 minutes.

Special attention must be given to the originality, style, subject-matter, enunciation and delivery of the composition.

SECTION B.

Only those Leaguers who are still in standard VI and VII are eligible to compete under this section.

Selected pieces lasting not less than ten minutes, dealing with temperance subjects will be chosen for the intending competitors.

Judgement will be based specially on the enunciation, pronunciation and mode of delivery.

Three special judges will be appointed for the contest and their decision will be final.

Five suitable prizes will be awarded to the winners, three in section A and two in section B.

Seremban Epworth League.

Altough our League has not been in the news so far this year, it is fully alive to the needs of young people and has been doing interesting things. The following facts will bear out such a statement.

Membership and Attendance: We have a membership of 65, composed mostly of the students from the school, although lately we have welcomed some outside members. Mr. J. A. Sabapathy, our First Vice-President, deserves credit for the suitable and interesting discussion topics and meetings that have been arranged.

Our Delegation to the Southern District Epworth League Institute held at Malacca this year was the largest that has ever been sent to an Institute from Seremban. The number was 26.

Cabinet Meetings: During the period under review three Cabinet meetings have been held at the Manse. Certain important problems were discussed and the meetings were conducted by Mrs. Kuehn, our President.

Singing: Mr. Harold Proctor conducts lessons in Singing from 6 to 6:30 p.m. every Thursday and is also in charge of our choir. Since he is a keen musician, it is no wonder that members are making headway under him.

A Wall Clock has been presented by our pianist Miss Lim Soon Teck, and it is put up in the School Hall where we hold our weekly meetings. We are very thankful to her for her beautiful gift and we appreciate it greatly. (Well, Seremban Leaguers, Have some of you been in the habit of coming to your Devotional meetings late, or have the meetings dragged too long? D.H.Y.)

Special Meetings which will be remembered are (1) An address by Mr. K. Armarasingam B.A., of Ceylon, on the subject "Thy Kingdom Come". This was the first meeting of the year and there was a large number (90) present. (2) A Morning Watch service was held in the church on Easter Monday at 6 a.m. Before each hymn was sung, Mrs. Kuehn who was in charge gave a brief account of the life of the writer. She followed this up with a beautiful Easter message. (3) Picnic and Sunset service were held at Port Dickson on the same day, and Mr. Kuehn was the speaker. (4) The usual Devotional meetings were held during the holidays and the attendances were good.

S. MARIMUTHU,
Secretary.

Tamil Epworth League Singapore.

Office-Bearers Elected.

The annual general meeting of the Singapore Tamil Epworth League was held on Thursday, Oct. 11 at No. 1, Short Street, with Mr. T. R. Doraisamy in the chair.

The following were elected office bearers:— President, Mr. T. R. Dorasamy, 1st vice-president, Mr. K. C. Cherrian and Miss A. Manikam; second vice-president, Mr. P. V. Thomas; third vice-president, Mr. T. J. Danaraj and Mrs. S. S. Pakianathan, fourth vice-presidents, Mr. George Supramaniam and Miss Grace Lee; hon. secretary, Mr. S. Joseph Alfred and hon. treasurer Mis Sornam Pakianathan.

RELIGIOUS EDUCATION

R. M. H & D. H. Y.

LEADING CHILDREN TO LOVE THE CHURCH

Church school teachers and pastors often ask themselves this question, "How will these boys and girls whom we have in our church school regard the church twenty years from now? Will they be shouldering the responsibilities that should be those of active church members or will they be in the throng of those who pass by?"

If we can inspire the hearts of our boys and girls of junior age with a love for the church which represents organized Christianity we will have attached them to an institution which can lead them far. "The church is the most permanent institution outside of the home to play upon the life of the individual." If we succeed in weaving the life of the child into the life of the church, we may be sure that the ideals that have found place in the lives of children through the church school will in all probability be carried through to fruition.

One may be truly loyal to the church without necessarily approving of all that is done in and through the church. We do not cherish the idea that the church is perfect. We realize how far short it falls of being a Christlike institution because its activities are carried on by individuals who so often fail in following their Master. However, we know that the church will be the greatest factor in bringing a better day to men, women and children the world around.

We would suggest three steps that the teacher who desires to develop an active loyalty to the church in the hearts of her boys and girls, may well consider. You have likely had the experience of attending a church of another denomination than your own, and have been a little doubtful as to just what you would do next in the service. There are probably many adults in the world to-day who are just as doubtful as to what to expect in any church. They attended *Sunday* School as children and it had no association in their minds with the CHURCH.

We desire to so plan our programme that the boys and girls who attend our church schools shall not suffer from unfamiliarity with the church service of worship. In some of our churches we have a Junior Church which is one way of meeting this need. We have young peoples choirs and it would certainly be possible to have a children's choir in most places which might sing twice a month at least, and in this way give not only the young people but the children as well an opportunity to share actively in the service of worship. It is surely worth while to plan special items in the programme which recognize the presence of the children in the service. Formerly one type of hymn was sung in the church school and another type in the church service, and their manner of worship was entirely different. We have improved, in that more of the standard hymns of the church are being used in our church schools, and there is an effort being made in both services to improve and make more beautiful and effective the ways of worship.

The second step toward leading the children to an appreciation of the church is to nurture in them a sense of "belonging" to the church. Teachers should aim to see that their children feel that it is not "the church" but "our church" which they enter when they attend the church school. Their loyalties will become lasting to the extent they are given an opportunity to participate. If such opportunities as children's choirs, or children actually participating in the service of worship by reading the Scripture, are not available, the attitude of the teacher may accomplish much. Her attitude can suggest that the church is an enterprise in which all may share, not something very distant and remote.

A third step in enlisting the loyalties of the children in our church schools is the presentation of the church as an avenue through which one may seek to fulfill his highest ideals. The wise teacher will acquaint her pupils with the victories the church has helped to win in the past—the proper care for children, the aged and the sick; freedom of conscience; the freeing of the slaves, and victories centered in other social and moral struggles. The children should be made aware of the attitude wich the churches are taking on war and economic injustice such as the unequal distribution of economic privileges. The interest that our boys and girls have in missions, the Home Missionary work here in Malaya, for instance, is a healthful sign. This missionary giving should be a delight. It should be a connecting link between our pupils and the life of the church through all the world.

The church may be presented as a means of self-realization in even a deeper and more personal way than any mentioned. Ask yourself why it is that men and women come to church Sunday after Sunday year in and out. It lifts human lives above the commonplace things of their daily routine, it gives us more worthy ends for which to strive, it makes life sweeter for us. The Junior child certainly will not understand all this, and yet in his own life he, too, has felt the stirring of worthy ambitions, and he is seeking for a way of expressing them. The skillful teacher will relate these yearnings of her pupils to the life of the church. We may be certain as the years go by that there will be no phase of our teaching of more permanent value than that which links the child to the church.

HOME MISSIONS

A very pleasant and enjoyable evening was spent by the members of the Penang District Sunday School Association when they met on Saturday, 6th October 1934 for their third meeting of the year at the Wesley Church. Miss E. Stella Cass, the President presided and there were over 30 members present including representatives from Parit Buntar, Nibong Tebal, Bukit Mertajam, Methodist Tamil Sunday School, Anglo-Chinese Primary Sunday School, Wesley Church Sunday School and the Methodist Chinese Church Sunday School. The principal speakers of the evening were the Rev. Egon N. Ostrom of Sumatra and the Rev. A. Eklund.

The meeting opened with a hymn followed by a prayer by Miss Cass. Then Miss Moreton kindly rendered an excellent vocal solo. The Rev. Ostrom gave a very interesting lecture on Batak land. In the course of his address, he related the experiences and the difficulties which were encountered by Samuel Munson and Henry Lyman, the two earnest young American missionaries who went out into the inner parts of Sumatra and who finally suffered courageous martydom that the Gospel of Christ might be preached to the Bataks. Rev. Eklund the next speaker spoke of his one week's travel over hills and valleys to the villages of the Sakais, which are situated far away in the heart of the Cameron Highlands. He closed his talk with an appeal to those Christians who love the Gospel and who are eager to see the glad tidings spread to the Sakais to support the Home Mission fields by their prayer and monetary material gifts.

The members then adjourned for a social half hour for tea, after which the officers of the Association and the Sunday School Superintendents met to discuss the order for suitable materials for their respective Sunday Schools for 1935. An opportunity was also taken to display suitable Sunday School materials for the teachers to inspect. The boys of the primary departments of the Sunday Schools of the district also exhibited their expressional work.

(*Continued from p.* 17)

Seramban A. C. S.—

This School had its Sports Meet on the 18th of August. Mrs. Harold Proctor distributed the prizes. Very attractive certificates bearing the School crest in gold and blue colours were also awarded to the winners of the main events. The honours fell to.

Yap Yew Kwang.....Champion A Division
Thanalingam..... ,, B ,,
Miss Foong Lan ..... ,, Girls ,,

The School is at present making preparations for a concert to be held during the first week of November. A varied and interesting programme is being planned. The net proceeds of the concert will go to purchase a good curtain for the stage. (A.K.)

Kampar Anglo-Chinese School—

The Staff held a reception on August 8, bidding farewell to Mr. R. Kesselring the Acting Manager, Mr. N. Ramalingam, and Messrs. Leow Sae Yin and K. Gurunathan who go on transfer to Telok Anson, and welcoming Mr. and Mrs. Bell.

During the School Holidays the Singapore Anglo-Chinese Continuation School Sports Party, visited Kampar and were entertained to a series of friendly matches.

The results of the different contests were as follows:—

Basket Ball....Won by A.C.S. Kampar, 30—24.
Foot Ball ....Won by A.C.S. Union Kampar.

Badminton.....SINGLES.

A.C.S. Union Kampar		*A.C.C.S. Singapore.*
Low Kim Bee	Defeated.	Yee Kuan Meng 15-1, 15-7
Lee Chet Choon	,,	Goh Seah Chew 15-7, 15-2
Chan Ngow	,,	Cherian 13-15, 15-4, 15-9.

DOUBLES.

Low Kim Bee & Lee Chet Choon	Defeated	Goh Seah Chew & Yee Kuan Ming 21-11, 21-5.
Chan Ngow & Kam Heng	,,	Cherian & Cheng Poh, 21-10, 10-21, 21-16.

Swimming—100 ft, Free Style, 1st Singapore; Back Stroke, 1st Kampar, Relay 1st Kampar, Breast Stroke 1st Singapore.

A weatherproof electric clock was donated by Towkay Lim Toong Shin and was installed in front of the school building. (Chong Wan Fook).

(*Continued from p.* 5)

grow strong in this same way. Its glory is its prudence. The race must find its own way. To do only what it is told—even if it could know that—would reduce it to that of the molly-coddled child. It would be unworthy of God and of men. The prophet of old had the right idea of religion when he built up his soaring rhetorical climax; "They shall mount up with wings as eagles, they shall run and not be weary; they shall walk and not faint". There will be moments of elation, there will be times of success, but the great thing in religion is to meet each day as it comes with "courage, and, "kind faces", and "laughter", and in every situation "to play the man".

Teachers of religion must train themselves to work with their people as true friends to develop character like Jesus—sane, courageous, winsome, whose friendship for the people with whom they associate day by day is so genuine that life itself seems a small price to pay for their highest good.

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One pupil writing on the subject of prevention of Malaria wrote: One of the necessary requirements for preventing Malaria is to drain the poodles of the district.

Another pupil writing on school hygiene wrote: To throw paper on the floor is simply abdominal.

Professor: "What is density?"

Student: "I can't exactly define it, but I can give you a good illustration of it."

Professor: "The illustration you have already given is enough—sit down."

—*Pathfinder*.

First salesman: "What do you sell?"

Second salesman: "Salt."

First: "Why, I'm a salt seller, too!"

Second: "Shake!"

—*Selected*.

"How much are eggs?"

"A shilling a dozen—eightpence a dozen cracked."

"Right—crack me a dozen."

Who's Nervous

"Does my practice make you nervous?" asked the man who is learning to play the cornet.

"It did when I first heard the people around about discussing it," replied the sympathetic neighbor. "But now I'm getting so I don't care what happens to you."

—*Exchange*

Mary, aged four, paying a visit to a friend with her mother, who is of a talkative nature, got tired and began to inquire about going home. The mother rebuked her and said, "It is very rude to interrupt while I am speaking, you should wait until I have finished."

"But," said Mary sadly, "you don't finish."

—Toronto *Globe*.

M.P.H. vs Age.

Policeman: "As soon as I saw you come around the bend I said to myself, 'Forty-five at least'."

Lady Driver: "How dare you? It's this hat that makes me look so old."

—*Masonic Craftsman*.

Isn't he ever Stalled?

A six-year-old boy who was present at the installation of a pastor asked his father, "When they install him, do they put him in a stall and feed him?"

"No, my boy, they hitch him to a church and expect him to pull it."

—*The Churchman (New York)*.

Beyond Treatment

It was a general knowledge test, and a recruit was asked: "What are rabies and how would you treat them?"

Imagine the examiner's feelings when he read: "Rabies are Jewish clergymen, and you dare not treat them, for they are all strict teetotallers."

—*Exchange*.

Disturbing Billie

Billie came from school in high dudgeon. "Teacher called me a scurvy elephant," he grumbled to his mother, "and I wasn't doing anything but whispering."

That afternoon his mother called on the teacher to inquire why her son's conduct should elicit so strong a reprimand. The teacher looked perplexed, then her face broke into a broad smile. "Oh, yes, I remember," she replied, "Billie was breaking rules, and I told him he was a 'disturbing element.'"

—*Exchange*.

Guide in Louvre: "This Egyptian mummy is above five thousand years old. It is possible that Moses saw it."

Tourist: "But was Moses ever in Paris?"

—*Wall Street Journal*.

Well Sat On

Dilly: "Why is there a hyphen in bird-cage?"

Dally: "For the bird to sit on, silly!"

Some are very Eery

"What kind of ears has an engine?"

"I don't know."

"Why, engineers, of course."

—*Exchange*.

Who was Mr. Smite

A boy came home from Bible school and asked for more information about the Widow Smite.

Selected.

That Old Train Again

Conductor: "Sorry, madam, but we have learned that the station where you intend to get off has been burned to the ground."

Lady: "That's all right; they'll probably have it rebuilt by the time this train gets there."

—*Grit*.

The modern woman's fondest wish is to be weighed and found wanting.

—*Selected*.

Customer: "I'd like to see some good second-hand cars."

Salesman: "So would I."

—*Selected*.

Not Scholar, but Business Man

After terrific struggle, the freshman finally finished his examination paper, and then at the end wrote: "Dear Professor: If you sell any of my answers to the funny papers I expect you to split 50-50 with me."

—*Exchange*.

The REV. D. H. YAP sailed from Penang per the s s. Kedah for Medan, Sumatra, on October 19th. Mr. Yap has been invited by the Medan Epworth League and the English Church to hold Win-my-chum and special evangelistic meetings in English and Mandarin. He and Mrs. Yap recently returned from Palembang, South Sumatra, after a similar series of evangelistic meetings. Mr. Ostrom has also invited Mr. Yap to teach and speak at Tebing Tinggi, Deli, at the time of the Preachers' Meetings, Oct. 31st to Nov. 4th.

KUALA LUMPUR WEDDINGS

The marriage of Mr. Chong Fong Chow, clerk and interpreter, Police Department, Selangor, to Miss Tang Swee Chin, daughter of Mr. and Mrs. Tang Shock Phan, was solemnized on Saturday, Oct. 6th at the Wesley Methodist Episcopal Church, Kuala Lumpur, before a large gathering of friends and relatives.

The Rev. D. H. Yap, who officiated at the wedding, was assisted by the Rev. W. A. Schurr.

The bride went to the altar accompanied by her uncle Mr. W. S. Thean, manager of the Union Press, who gave her away. She was attended by a bridesmaid, Miss Irene Lim, and a flower-girl, while the bridegroom had Mr. Chan Fook Wing as his best man.

After the ceremony, the guests assembled at the Methodist Boys' School Hall where refreshments were served. The toast of the bride and bridegroom was proposed by Mr. Yap and that of the bridesmaid by the best man.

The Rev. & Mrs. Yaw Yee San announce the marriage of their son, MR. YAW MING CHEW to MISS LEONG WAI KENG, eldest daughter of Madam Kwok Wun, on Saturday, November 3rd, 1934 at 3 p.m. at Wesley Church, Kuala Lumpur. After the ceremony a reception was held at the Methodist Boys' School Hall.

SINGAPORE WEDDINGS

MR. TAN SWEE KWANG and MISS YEO SEH GUAT, daughter of Mr. & Mrs. Yeo Hoo Tee were married at Geylang Methodist Church, Singapore, on Saturday, 20th October. Rev. E. S. Lau officiated. After the ceremony a reception was held at the Methodist Girls' School.

The marriage of MR. HONG CHEW KI, son of Mr. Hong Pooi Doo of Kuala Lumpur to MISS YU PEE DING daughter of Mr. & Mrs. U Daik Nang was solemnized on Saturday, October 27th, at 4.30 p.m. at Geylang Methodist Church, Singapore. The Rev. E. S. Lau officiated. After the ceremony a reception was held at Geylang Methodist Girls' School Hall. Miss Yu Pee Ding is a graduate of our Eveland Training Seminary, and a member of the Geylang Church, Singapore. The Malaysia Message extends happiest felicitation to all these young couples.

Mother and Child

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